

# THE BETTER WAY

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VOLUME 3.

THE BETTER WAY.

ISSUED EVERY SATURDAY.

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It is frequently inconvenient to send SAMPLE COPIES from our latest issues, but a fair sample will be sent to all applicants, without regard to date. It is a pleasure to fill such orders.

Cheery Letter from Miss Shelhamer, BOSTON, August 19, 1888.

DEAR BETTER WAY:

It is a long while since I wrote any correspondence for your columns, but I have not forgotten your good work nor the many readers of your weekly pages. In the spring I had the pleasure of meeting in my own home, your genial Editor, and of renewing with him pleasant memories of our former acquaintance of years gone by. After his departure from Boston I continued my Banner of Light and lecturing work until the first of July, when my annual vacation commenced.

It was, however, not all devoted to recreation, since my visit to Onset—that beautiful and healthful "city by the sea"—was for the purpose of delivering two lectures before the Onset Bay Association, and its summer campers. At Onset I found the good work of Spiritualism advancing as ever, and seemingly making rapid strides since. There were at the time sixteen materializing mediums on the grounds, beside innumerable mediums for other phases of spiritual manifestation, lecturers, singers and all classes of workers in our vineyard of truth.

From dear old Onset—always pleasantly remembered because of its genial association and the many friends I have within its groves—I went to North Sutton, N. H., to spend a fortnight in "outing" with friends and relatives. During my visit to the above town, our party drove a distance of eight miles to Lake Sunapee Camp grounds, to be present at its opening session, and to listen to the fine discourses of those well-known platform speakers, Dr. Storer and Mrs. Yeaw. Our party on this occasion included Mr. and Mrs. J. B. Hatch, Jr., well-known from their connection with Mr. Hatch, Sen., in Lyceum work; C. P. Longley, the popular song writer and composer, and Mrs. Billings, the charming daughter of Wm. D. Crockett, President of the Onset Bay Association. Needless to say, we were greeted with the most heart-felt welcome at the camp, and made the recipients of a laudatory and congratulatory public speech by the eloquent tongue of Dr. Storer.

On the day following this excursion, we joined a still larger party for a trip across Sunapee Lake, and while waiting at the camp for the boat to arrive, I for the first time was met and entertained in her pretty cottage, by your pleasing correspondent, Mrs. Churchill. I cannot relate all the good words that passed between this lady and myself concerning THE BETTER WAY and its work, nor delineate the cordiality that characterized both Capt. Churchill and his wife in their attitude toward me, but hereafter I shall read the words of your good "Douglas" with double interest, having met and become known to their author in such a pleasant way.

Scarcely had I reached Boston from my New Hampshire jaunt, than I had to appear in Attleboro to deliver two lectures, which I did on Sunday, August 5th, and on the following Friday I embarked with my sister, Mrs. Hatch, and her children, on the Bangor steamer, en route for Ver-

ona, Me. Camp meeting. At this spot we were warmly welcomed and made to feel at home, and there I lectured on Sunday, Monday, Tuesday and Wednesday to appreciative and attentive audiences. On the first two, Sunday August 12, and Monday the 13th,—steady down-pour of rain rather despaired the campers in some respects, but nevertheless the spiritual work went nobly on under the supervision of the guides of that talented speaker, of Knox, Me., Mrs. Wentworth, and of my own beloved spirit guides.

On Tuesday the weather cleared and from that time on, Verona Park presented a most cheering and beautiful appearance.

On the evening of the 14th a unique and pleasing entertainment, gotten up by Mrs. Wentworth and Mrs. Hatch, Jr. and under the chairmanship of Dr. C. Y. Ware, the beloved Pres. of Verona camp, was presented to a goodly number of patriots who found more than "their money's worth" in what they received. Perhaps the most gratifying feature of this entertainment, although all were good, was a series of tableaux, by the children at the camp, one being The Jolly Tars, Eddie and Charlie Hatch in sailor suits, seated in a tub, singing, "Jack is every inch a sailor."

And another, a forest scene, in which depicted two little girls gathering flowers, and an Indian maiden in the act of drawing an arrow upon them from her bow. The children so successfully representing this scene, being Gracie Emery, Blanche Ry and Myrtle Freeman.

Wednesday evening having been set apart as a special Grand Army day members of the G. A. R. being present from Bucksport and elsewhere, my guides lectured upon "The Life and Progress of a Nation," giving thought and paying tribute to this country and its heroes, in an earnest and zealous discourse.

On this occasion a characteristic and commendable speech was made by that veteran worker in our cause, himself a member of the G. A. R.

Y. B. Hatch, sr., of Boston, who, with his wife and Mr. and Mrs. C. Frank Rand, is spending the present month at Yellow camp on the invitation of its manager, Dr. Ware and Mrs. Hatch, Jr., rendered in an impressive manner the beautiful song, "Speak to Me Once More," while Miss Alice Ware and Mr. George Francis recited appropriate selections.

Verona Park is a beautiful and healthful camp ground, situated upon the river Penobscot, and commanding a charming view of that most lovely stream. It is now managing its sixth annual and successful camp meeting, and all who visit there are delighted with its scenery and its associations. Dr. Ware and his board officers are enthusiastic, zealous workers, who are doing their best to build up there an extensive and useful summer home for mortals and spirits, and I see no reason why the grandest prosperity should not crown indefatigable labors.

But I must close this lengthy epistle, not however, until I mention that I met the present editor, Wardwell of the Eastern Star, at Verona, who, in his own happy way, is toiling nobly to aid the camp meeting work, and also to make his paper indeed a star in the East for all who read.

Cordially, M. Y. SHELHAMER.

#### Stray Thoughts.

We never get light by simply praying for it. We must unfold it by some positive action of the soul, as benevolence, charity, or denying oneself some material or physical want. During the interval the soul comes in rapport with the fountain of all light, God, and attracts to itself the desired information—absolute truth or light of a strictly intelligent or divine nature, only being able to act in harmony with its similitude, a state which man can temporarily assume under the above conditions.

Social intercourse is the soul reaching out for a harmonious vibration with other souls. It is the substitute for that spiritual intercourse which all souls will enjoy absolutely when freed from matter, or purified from material desires.

Mediums must stand on their own merits—whether endorsed or condemned by mortals. Neither has weight in the sight of the spirit world. The charity of mortals is often uncalled for presumption when exercised in behalf of medium, while a lack of the same is worse. Mediums, whether good or bad, are under spirit supervision, and they will attend to the punishment necessary for a misuse of spiritual gifts. Mortals have but to temporarily avoid such, and nothing more. A. F. M.

One of Our Correspondents Answers a Reverend Critic Coolly and with Circumpection.

To the Editor of The Better Way.  
Subjoined article, under above caption, appeared in the Cincinnati *Enquirer* in October, 1886. Since that date I have had application for more than one hundred copies, which have been freely supplied. The demand continues but the supply has run out. I am asked to republish the article in THE BETTER WAY, and herewith submit it for that purpose. G. H. R.

"SIDNEY, OHIO, October 9, 1886.

"MR. ROMAINE—Dear Sir: I see by a recent number of the *Enquirer* that you are seeking to array science against Christianity. This is an old trick of unbelievers, but it has never worked well. Read the works of that great and wise man, Hugh Miller, and all your scientific objections to the Bible will be answered, provided you are willing to have them answered by the truth."

Above is the essential part of a note from a gentleman who writes "Rev." as a prefix to his signature, and whose name we would append did we copy the entire note. The part omitted is quite too vituperative to come from a minister of the Prince of Peace. We decline all acrimonious controversy now and forever, and therefore must be excused from receiving words which seem to be the mainsprings of this branch of popular discussion.

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We have no inducement to oppose modern Christianity, but quite the reverse. If we can assist in enlivening and spiritualizing it, and in weeding out its thousands of pestiferous superstitions till it becomes probable and rational, we shall rejoice.

We have read Hugh Miller with much pleasure and not a little profit, but he nowhere attempts to prove the correctness of the biblical teaching that the earth is immovable; that the sun, moon and stars were created after the earth sprang perfect from the hand of God, and that they were made to revolve around our planet as ministering orbs, giving it light and dividing the night from the day; that the starry dome above us is a solid firmament, dividing the waters above it from those below.

He knew that the phenomena of the sun standing still or going back in its course are impossible without casting the whole solar system into disorder, and that a still further difficulty in the way of belief in these "miracles" is the total absence of evidence in the history of Egypt of their having been witnessed by the learned men, who were contemporaries with Joshua and Hezekiah.

As a geologist he was truly great, and he knew from "the testimony of the rocks" that the world has been the theater of animal life for countless myriads of ages; that throughout eras of inconceivable long duration before the existence of man the bloody wars of the animal kingdom had been waged unceasingly by innumerable millions of carnivora—invertebrates, fishes, birds, reptiles and mammalia—which then, as now, made every land and sea the scene of their conflicts; that the waters filling the great valleys of the earth are the sole sources of rain, and that consequently, unless all the mountains were leveled and all the ocean valleys filled up, a universal deluge is inconceivable.

It must be at once seen and acknowledged how hard it is for any scientist, while believing in these truths, also to believe in the cosmogony of the book of Genesis, in the Noachian deluge, and in the doctrine that by man's sin first came death into the world, and that this sin necessitated the incarnation and the crucifixion of the Son of God as the only means whereby the human race could be redeemed from eternal punishment. One of the most renowned doctors of Divinity of the present day acknowledged that "the earlier attempts to square the facts to the narrative have been succeeded by those to square the narrative to the facts, and both are equally and transparently futile."

It is needless to dwell upon the vast number of difficulties of other kinds which embarrass the student of nature when he strives to harmonize the teachings of science with those of revelation. They are numerous and irreconcileable with each other and with fact. The few instances given amply suffice to show that besides the numerous obstacles which all have to encounter in really adopting the faith and living the life of a consistent Bible Christian, men of science meet with many other seemingly insuperable; and that consequently their secular knowledge and Christian faith being in converse ratio, devout churchmen among this class of individuals are very rare. Hugh Miller understood the main difficulties of this situation and strove persistently and manfully to overcome them. His facts were adroitly stated, and there is little doubt but that his deductions were honestly, if not legitimately, drawn. But he discovered the futility of his argument, and the utter hopelessness of the reconciliation he had attempted. He had fixed his soul upon bringing it about, and had failed. His brain had been two severely taxed, and it played him false at a critical time, and so one day he withdrew himself from the haunts of men and became

a self-murderer! We make this record in all the softness of pity for his great soul, for he devoted himself to what he thought the greatest work he could do for humanity, but he found it impossible of accomplishment. So has everyone who has yet attempted it, and thus will it be always. But shall we as a consequence call truth a liar and the wonders of science only so many fables? We must do this or discard the absurdities of the Bible.

It is not our desire to disturb the simple faith of any believer in the Bible. Very considerable portions of it are admirable and doubtless true; other considerable portions are scandalously filthy and ought to be true; and still other parts are notoriously untrue, because it is impossible for them to be otherwise, and we are thankful it is so. Of course this makes us an "unbeliever"—but in what? In that which no intelligent man has ever in his same moments believed; in that regarding which both clergy and laity continually offer the fervent prayer, "Lord, help thou mine unbelief!" If our reverend friend at Sidney has never found occasion to prefer this request his experience has been fortunate indeed.

Faithfully yours,

G. H. ROMAINE.

[Special to Detroit Tribune.]

The Remarkable Case of a Young Ohio Girl.

Strange Vision She Saw in a Trance Led to Her Recovery from a Baffling Disease.

FINDLAY, O., Aug. 15.—A young and beautiful daughter of Henry Searfoss, a prosperous farmer of Marion township, has for a month past been confined to her bed, with a mysterious disease which baffles the skill of her physician. Her body at times became cold and green spots covered it all over, the cause of which could not be ascertained as no one knew from what immediate source her illness had its origin.

On Monday of last week the young lady lost consciousness, and for 36 hours she lay in a trance, oblivious of all her surroundings, and save for the warmth of her body, she would surely have been pronounced dead. Tuesday evening, however, her eyes opened, and she again became conscious of what was then going on about her. To the anxious relatives who assembled by her bedside she related the details of a vision which appeared to her in her trance.

This vision was in substance that she saw a man holding a buggy wheel, who spoke to her and said :

"This is where you received your injury!"

The family then remembered that a short time before Miss Searfoss was taken sick she had jumped from a buggy, and they now understood that the wheel must have struck her and caused serious injury. Continuing, the young lady said that in her vision she saw the man bring a bucket of water, a sheet and three bottles, which he said contained respectively wine, whisky and alcohol. He wet the sheet in the bucket of water and wrung it out; then wrapped her in its folds and gave a portion from the contents of each of the three bottles. The man in the vision said to her that if she followed this course of treatment in three days she would be well. If she did not do this then at 7 o'clock on the morning of the next day she would commence getting worse; at 4 o'clock in the afternoon she would commence dying, and at 9 o'clock the following morning she would be dead.

Upon hearing this wonderful recital the parents of the girl immediately sent for her attending physician and informed him of their daughter's dream and asked his advice. As was to be expected the doctor laughed heartily at the story, and said it would never do to give her the treatment dreamed of, as it would surely make her worse, and though the young lady strongly urged that the vision be heeded, nothing in that direction was done.

The next morning shortly after 7 o'clock Miss Searfoss began to grow worse rapidly. The green spots reappeared, her body became cold, and her family became alarmed that they disregarded the physician's injunctions and applied the remedies prescribed in the vision."

She was wrapped in a wet sheet, and whisky, wine and alcohol were given in alternate doses. The effect of this treatment was at once apparent. The patient rapidly improved and continued to grow better so fast that on the morning of the fourth day she was able to arise and dress herself, and is now completely restored to health.

This strange recovery from what seemed certain death under such peculiar conditions, has caused a profound sensation in the community in which Miss Searfoss resides, and there is much speculation as to whether the spirit message was the direct medium by which she was restored to health and normal strength.

Mrs. Wells at Onset.

Editor Better Way,

It was my good fortune, to reach this charming locality Monday, Aug. 6th, about the same time of the arrival of Mrs. E. A. Wells of New York, and therefore was a witness to her reception. Many of many people might have remained entire strangers to this lady but the free advertising of the *R. P. Journal*. That sheet seems to reflect credit upon any one who has been made the subject of its scandal. The labels upon Mrs. Wells were written, evidently to work her an injury, but they seem only to have resulted in her good, else she could not have received the royal welcome she did, when, after being invited to a seat upon the platform, by the Rev. Mr. Fairchild, she was introduced by him to the audience, who responded by hearty cheers and greetings, of which she might well be proud.

Resolved, That after a full presentation of the evidence relating to the phenomena of spiritualism, it is the unanimous opinion of the Convention, that the mediumship of Dr. D. J. Stansbury, of San Francisco, Cal.; General Francis J. Lippitt, Washington, D. C.; Mrs. Eva Cassel, Chelsea, Mass.; Mr. William A. Atkins, Provincetown, Mass.; Dr. H. W. Gould, San Diego, Cal.; Rev. E. B. Fairchild, Stoneham, Mass.; Mr. L. L. Whitlock, Boston, Mass., presented the following, which were unanimously adopted:

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Resolved, That we desire to express our satisfaction with the remarkable manifestations presented on the platform of our convention, through the mediumship of Dr. Henry Rogers upon cards held between closed and sealed states, which were held by persons upon the platform before the audience at the Temple of Onset before a large and intelligent audience, on the evening of August 3, 1888, would respectfully report that they find that from the evidence produced that there were pictures in colored oil paints and crayons produced upon card boards and with writing upon some of the states as well as stencils, and that all of which were produced without fraud or collusion on the sitters.

It was clearly proved that the medium had never (before the picture was shown) seen or handled the inside of some of the states, or what was therein contained. We also find and so say that the pictures so produced were such, in point of excellence and finish, that no artist need be ashamed to claim them as his own. And that we not only commend the beauty of the pictures, but the life-like likenesses of those whom they purport to be. And that there was a celerity of action in these productions that is impossible for human art to accomplish: We also congratulate the people of Onset for having in their midst such gifted mediums as Dr. Henry Rogers and his gifted wife.

We each and all believe Dr. Rogers to be a gentleman, and would recommend him to all persons as a medium, the superior of whom, in our judgment, the world has never seen. We owe him our thanks for thus publicly giving through his instrumentalities the proof that friends who have gone before do live and can make their presence known to us.

This report was also unanimously adopted. Further resolutions, as follows, were also presented and adopted unanimously, viz.:

Resolved, That our hearty thanks be given to Mrs. J. J. Whitney, of San Francisco, as we feel that the success of our meetings has been largely due to the services of herself and spiritual guides, which have been so freely given.

We are glad to welcome her to Onset, and heartily commend her to all Spiritualists, Inquirers and Investigators.

Resolved, That our thanks be given to Mr. Horatio G. Eddy, who gave such satisfactory physical manifestations on our platform under strictly test conditions.

To Mr. Louis F. Jones, through whose mediumship was produced the remarkable crayon portrait before a large public audience, in open daylight, which was at once recognized, making the demonstration a wonderful evidence of spirit power. To Mr. Carril E. S. Twing, for her invaluable services, which added

Written for The Better Way.

**Faith.**

Faith, or belief, is supposed to be an act or conviction of the mind from certain evidences, entirely beyond our control, and so it is to some extent, but there are circumstances entirely within our control that have much to do with our believing or disbelieving a certain thing. If we shut ourselves in, or hedge ourselves about, as with a stone wall, or shut our eyes and ears to the arguments or voice of reason, the faith and consequences are our own, and not of outside circumstances. While over credulity without sufficient grounds for belief is to be avoided; to set the mind like a steel armour, against all evidence in the other direction, is much more to be avoided. To leave the mind free to investigate, and not poise on the hypothesis that we know the limits of what is, and what is not possible, is the best condition of mind for the reception of truth.

Jesus often dwelt on the power of faith, and we may well give credence to what he said, viz: "If we had faith as a grain of mustard seed we could remove mountains," and while we cannot quite comprehend that saying, we know from actual experience, from every day life, that faith or belief that we can accomplish a thing, is more than half the battle; if we have faith, or believe that we can accomplish a certain thing, the work is already half done.

We notice when the apostles failed in anything, Jesus always attributed it to lack of faith, and no doubt these, like all the other sayings of Jesus of Nazareth had largely a spiritual meaning.

And it is so to-day among Spiritualists, who we claim are professing living nearer the teaching of Jesus than any others. Take a circle that is entirely harmonious, or in other words, where they all believe or have faith the manifestations will be far better, far more genuine, than in a promiscuous or unbelief circle, and here we are borne out again, where it is said: "That Jesus did not many wonderful works in certain places because of their unbelief," Matt. 13: 58, and the New Testament abounds in statements of unbelief being the cause, the great drawback to the accomplishment of many of the wonders He performed elsewhere.

How then can we expect to have or produce wonderful manifestations, if not only we ourselves are skeptical, but admit others who are, to circles where the most perfect harmony, the most perfect confidence and if not belief, at least willingness to believe should exist.

We know the skeptic will take issue with these statements and claim that credulity is the mother of error, and it may be but blind credulity is one thing, and honest investigation is another, and to the Christian we would say: "Read your sacred book the New Testament and you will find it everywhere interspersed with modern Spiritualism, one and the same thing, and wherever you find the conditions described in the New Testament, where they had a manifestation of the spirit, you will find, 'they were all of one accord.'

Jesus carried about with him a battery a circle of mediums, and there is another very marked condition necessary for producing high spiritual manifestations, and that is, that the circle should not only be harmonious but should love the cause itself, and give out their whole soul in aspiration for the highest and best good to all.

If you want high and pure communications, don't go to a tobacco chewing or whiskey drinking medium, for though you may get an honest, truthful communication through such a seance, still you are not at all likely to get a soul inspiring, elevating communication.

If you want to get a perfectly truthful and every way reliable communication do not go to a chronic liar, one who lies in his business or in his private life, and there are such, for the spirit world has to do its work to build up the spiritual philosophy with just such material as it can bring to bear on the natural world, and if you want to get a pure, non-personal spiritual communication, do not go to a sensualist, such as Parson Downs or many other examples in and out of the church; you cannot and ought not to expect a pure stream through a filthy channel.

If you want to consult a medium find one that is above reproach, no matter in what walks of life, the poorer the better; go with a prayerful heart, with a sincere desire for the truth, and not as if you were going to a circus or a ball; you would hardly go to a church in such a state of mind, and if you did, you would be unfit to enter there.

Remember spirit intercourse is governed by fixed laws, but as yet poorly understood by the most advanced Spiritualist, yet laws as fixed and necessary to accommodate yourselves to as the art of telegraphing, and because there are some things you do not understand, or seem unlikely and unnatural to you, remember you are dealing with another sphere, another condition of life, and one in many respects different than this, and if you should find statements vary coming from there, remember Jesus said, "In my Father's house are

many mansions," and it is no more than fair to suppose, they do not all live on the same plane of thought or action, nor do we here see the same things from the same standpoint.

Many persons receiving a written communication will not believe it is from the person claiming to have sent it, because it has not the same characteristics of hand-writing, but when you take into consideration that a spirit on the other side entrances or influences a medium to write very much the same, as a mesmerist controls his subject, and we have yet to hear of the person mesmerized writing the same hand as the person who mesmerised them, and yet the spirit control in some cases has been so perfect as to even imitate perfectly the style of the hand-writing.

Again we say, go to a circle or private medium with a pure heart, searching for truth or consolation if you are suffering in mind, and you will certainly get it, but if you go with a frivolous or vicious intention, you will be paid in kind, you will be fed on the "husks that the swine do eat," for the spirit world fully understands the injunction, "not to cast pearls before swine."

There are three stages of life development that have and are to take place in the world: the first was physical, the second, intellectual, and the third, spiritual. The physical and intellectual have well nigh culminated, but the spiritual is just pipping the shell. Jesus, our elder brother and teacher, was long years in advance of the generation in which he lived, as indeed his teachings are to-day, not being understood in their true spiritual sense, though there are a few who have had their spiritual eyes opened, but the masses stand aghast and say, "He or she hath a devil." But the spiritual wave is advancing and God's pure light is flowing in, and not all the hue and cry of the church and unbelievers will stop the flow from God's eternal, ever-living, ever-loving mind. "The mills of the gods grind slow, but they grind exceedingly fine," and nothing will stop them; it is the destiny of man, the destiny and process of the planet, and is as immutable as God himself, and is sure to be accomplished.

All dogmas and man-made religions and superstitions will be swept away, and all mankind will stand upon one common level, one common belief, yes, one common knowledge of the truth, and none will be able to gainsay it, for it will shine out as the noonday sun, and all will acknowledge it. Open, then, your homes and your hearts, O ye sons of men to the spirit world and they will give you proof after proof of their existence, and love and care for you, and you will realize and live a new life here and hereafter.

**The Human Triumvirate.**

A DIALOGUE BETWEEN SOUL, SPIRIT AND BODY.

Soul. As you two minor individuals have had sway long enough in this life, let me take charge for the rest of the term.

Spirit. But you don't mean to deprive us of all the pleasures of earth at once, do you? You know, I like to indulge my pride occasionally, and assert my self-hood—my dignity, etc.

Body. And I my tastes and senses generally.

Soul. Yes, your vanity, selfishness, lust etc., so that I may be kept a prisoner amidst these uncongenial influences of earth's attracting force. No, I am weary of this everlasting struggle to keep your passions in check, and I'll not excuse you any longer. My time has come now, and I mean to retain the control. Both of you must be taught abnegation, so that I can realize that I am a living entity.

Spirit. But if you let my animus die out altogether, you'll be unable to sense the sweet vibrations of love and friendship.

Soul. I wish none of your sense of love; I shall act independently of you both and indulge it from an entirely spiritual inclination. By so doing you become subservient to me, and therefore sense it as I do.—There is no necessity for asserting your self-hood. Humility commands respect unsolicited, and frees me from the humiliations and remorse I often have to suffer on your account—you exhibiting too much self-love when uncured.

Body. Do you mean to let me starve then, and fall into disuse?

Soul. No; but I shall regulate your appetites hereafter. I shall allow you a reasonable apportionment, that will both keep you healthy, and from disgracing me by your animalistic appearance.—

Don't you suppose that I feel uncomfortable, oppressed and stifled in such a mass of flesh? And furthermore, I cannot go into spiritual company without feeling ashamed of having permitted you to control me so long. Hereafter I am the master and you must content yourself with less food, and shall continue this until you have assumed a respectable, or rather a spiritual appearance.

Spirit and Body (in chorus). Our days are numbered; our sway is broken; Soul has gained the victory over us; mind has controlled matter!

Soul. Amen; now for the light!—Such is the aim of life; of the human soul; of the divinity in man.

A. F. M.

It is a great and noble thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, but to proclaim his virtues upon the housetop.

Marriage is the best state for men in general, and every man is a worse man in proportion as he is unfit for the married state.

A modern philosopher says actions, looks, works, steps, form the alphabet by which you may spell character.

Written for The Better Way.

**Mental Impregnation Reconsidered.**

The subject I have chosen to treat, being a delicate one, I would counsel every man and woman, whose eye may read it on the printed page, that spiritual science like material science in this respect, only deals with facts, truths and principles, therefore makes no bow to a corrupt public sentiment in order to conciliate its favor, or cover up truth with language that only the most learned metaphysician can interpret with any show of comprehensibility.

The common mind needs light, as well as the uncommon. And as light means liberty, we shall clothe our subject in language that can be easily understood, so that all may know how to husband their resources, and not waste them by culpable ignorance or criminal indulgence.

Mental pertains to the mind, and impregnation means conception, therefore mind conception is just what we mean by mental impregnation. \*

"Woman's hour" has come, and man will do well to recognise its claims, if he expects to be counted worthy to become her mental impregnation, to say nothing about any other.

My life was sad, contrary to the "The rights of man", and I have come now to vindicate "The rights of woman", that I may lift the burden of sorrow and suffering from her soul and life, as mine could not be, until long after I passed to spirit life, and my true "leige and lord" had paid the penalty attached to violated law in many ways, aside from its claims in reference to my relationship to him as his true soul mate, or in other words, "the other half of himself."

O how little he knew what a terrible retribution awaited him, even before he passed out of the form, to say nothing in reference to what he was called to suffer afterwards, because his selfish personal ambition overmastered all the finer feelings of his soul nature.

And he's but one among the many, who have been brought to truth, to see and feel that "truth is no respecter of persons," no matter how much is claimed for them, or they claim for themselves, while they are riding on a popular wave, that will ultimately engulf them in a shoreless sea, without helm or rudder, that truthful claims furnish.

U. S. Grant has been "lauded to the skies", to use a common figure of speech, but if those who have done so, could see him to-day in spirit life, they would be astonished beyond expression. For he too had an ungovernable ambition that brooked no restraint until "spirit power in combination" commanded a halt to save "The American People" from the secret machinations of "the crowned heads" of other countries.

But as I'm not here to discuss political demagogism I will only say in conclusion that woman should never have been able to carry out the original intentions of nature for centuries to come, had U. S. Grant been allowed to carry out his secret intentions, as much as is now being collected to build monuments to his greatness so called. But they are only truly great who are also good at heart, as well as in the external seeming.

I'm impelled to say this in reference to U. S. Grant because in the near future, he will be compelled to stand out before the world in his true light.

Not because he will want to, but to teach the world of mankind a salutary lesson.

I was known to the world as the Empress Josephine, but here in spirit life, I'm no more and no less than a truth loving woman. But however much I may desire, I can never be truth loving, until I've entirely outgrown the weakness that "pomp and circumstance" fostered and nourished to that degree, that I lavished thousands on my person to satisfy a vanity that was all the while nourished in material life, because of my uncommon personal attractiveness in form and function, to my sorrow and shame it is said.

Let this sad commentary on my own culpable weakness be a voice of warning to my sex everywhere.

Given inspirationally through the brain impressively of

MRS. JULIA C. FRANKLYN,  
BIG CREEK, Steuben Co., N. Y.

**EXPLANATORY NOTE.**

To the readers of THE BETTER WAY:

The above communication was written out soon after U. S. Grant passed out of the form, and the very day that his lifeless remains were being dragged through the streets of New York City, the good Washington wrote through my brain impressibility an account of the reception he met with in spirit life, and the effect it had on his solidity. For surely the American people very well knew he was no statesman although a good fighter.

This communication will be given to the world when "Spiritual Science" itself is published, the empress Josephine being found in the introduction of that work.

And perhaps it will not be out of place to state that while he was still president to my surprise I was controlled to send him a communication purporting to be from Solon, the Athenian law giver, and one of his associates, and forwarded it to Washington immediately, which "let me behind the scenes", so I was not surprised to read in my normal state what either Josephine or Washington said of him as a spirit.

That he was a drunkard is no news to the average intelligence of the age, but that at heart he was no better than Benedict Arnold would scarcely be believed. But if Washington's account of him, besides others, rated for their sanctity while yet on earth, can be relied on, he would have made himself Dictator or could he have reached the White House a third time?

It is a great and noble thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, but to proclaim his virtues upon the housetop.

A. F. M.

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MRS. J. C. FRANKLIN.

**Declaration of Principles**  
of the First National Association of Spiritualists\* of Washington, D. C.

The undersigned, accepting as facts: First, a continued existence and personality after the change called death; second, intercourse with the Spirit world; and third, individual responsibility, as the conditions of all progress in this and the life to come, and the right of every intelligent human being to freedom of thought, speech and action, provided there is no encroachment upon the legitimate rights of others; for mutual protection and improvement in all that qualifies us for this life and all the possibilities of the future, unite under the following

**DECLARATION :**

1. Spiritualism, in its broad sense as a philosophical system, embraces whatever relates to spirit, spiritual existence, and spiritual forces, infinite and finite, organized or diffused, especially all truths relative to the human spirit, its disembodied existence, the conditions of that existence, and the modes of communicating between the internal and external worlds.

2. We deny the right of any person or organization to dictate what any person shall accept as truth in regard to the infinite or finite.

3. We acknowledge a universal, benevolent Power governing the Universe.

4. That mankind as a part of this Universal Power is its highest representative on this planet, the most individual being, the most complete embodiment thereof; that each has a germ of Divinity, an incorruptible and indestructible portion of the Divine Essence, which is ever prompting to the right, and which in time will free itself from the imperfections incidental to the rudimentary state.

5. That we have a continued existence after the change called death; that that existence is but a continuation of the present life, as proved by the return and identification of those who have passed on, by facts visible, audible and tangible, and their own declarations.

6. That the spirit world is as real and tangible to spirits as this world is to us.

7. That the spirit world is not far off but nigh, around and interblended with our present state of existence, and hence, that we are constantly under the affectionate and watchful care of spirits.

8. That spirits, ill or well disposed, influence us both knowingly and unconsciously; knowingly, by deliberate purpose, and unconsciously by their emanations which flow into the spheres of such mortals as they resemble morally and mentally, with a predominant good or evil result, according to our pre-disposed moral and mental states.

9. That as individuals are passing into the Spiritual State in all stages of mental and moral growth, that state includes all grades of character from the lowest to the highest.

10. That as happiness and misery depends on internal states rather than on external surroundings, there are as many gradations of each as there are shades of character, each one gravitating to his own state or condition by natural affinity, and hence, there must be "many mansions" to meet these variations, each individual being as happy as his character will allow.

11. That communications from the spiritual world, by mental impression or any other mode of transmission, are not necessarily infallible on the contrary; that no inspired communication, in this or any age, is authoritative any further than it expresses truth to the individual reason, which is the final standard to which all teachings, inspired or not, must be brought for judgment.

12. That inspiration, or the influx of ideas and promptings from the spiritual realms, is not a miracle of the past, but a perpetual fact, the ceaseless method of the Divine economy in the elevation of humanity.

13. That all so-called miracles of the past, as raising the apparently dead, healing the sick by laying on of hands, or by other simple means, rendering poisons harmless, the moving of physical bodies without visible contact, &c., were produced in harmony with natural laws, and hence may be repeated under the same conditions.

14. That the cause of all phenomena, the sources of all life, intelligence and love, are to be sought in the internal, spiritual realm, not in the external or material.

15. That our errors and wrongs of this life must be corrected and repaired in the future state as they should have been in this life.

16. That there is no such thing as remission of sins; that our salvation (progress) and happiness must be wrought from within, and by ourselves, in obedience to the inexorable law of natural, and therefore Divine Justice.

17. That all evil is inharmony, greater or less, with this inmost or Divine Principle, and hence, whatever prompts and aids us to bring our more external nature into subjection to, and harmony with our interior or spiritual nature, whether it be called Christianity, Spiritualism, Harmonial Philosophy, Buddhism, Brahminism, or any other name, is a means of salvation from error and wrong doing.

\*Referred to in a communication from John B. Wolff, published in a recent impression of THE BETTER WAY.

**A Little Friend.**

The latest story of fiendishness embodied in a little boy comes from Paris, the city of sensational crimes. Alphonse Stauzade, an eight-year-old boy, had exhibited toward his brother Louis, two years his junior, a malignant hatred. He had twice tried to kill Louis, once by driving a nail into his head with a hammer, a method which is very suggestive of young Pomroy's devices for torturing his playmates to death, and yet the two boys were nightly put to bed together. The result was on Saturday night Alphonse took a razor, which he had carefully sharpened for his work, to bed with him, and when all the house were asleep went to work deliberately to murder Louis. The screams of his victim brought the mother to the bedside, and the young murderer then cut his own throat from ear to ear, and, fortunately for society made a clean job of it.—[New York Times.]

The time was when thunder was supposed to be the voice of God, and the forked lightning was only to frighten men into obedience; but science has cleared away this myth.



## A Lesson in Butter.

A little maid in the morning sun  
Stood merrily singing and churning—  
“Oh, how I wish I had a churn done,  
Then off to the field I'd be turning!”  
So she hurried the dasher up and down,  
Till the farmer called in half-made churn—  
Churn slowly!

“Don’t stir the churn so fast my dear,  
It’s not good for the butter.  
And I will make your arms ache, too, I fear,  
And put you all in a flutter;  
And this is the rule wherever we turn,  
Don’t be in a haste whenever you churn—  
Churn slowly!

“If you want your butter both nice and sweet,  
Don’t churn with nervous jerking,  
Butly the dasher slowly and neat,  
You’ll hardly know that you’re working;  
And when the butter has come you’ll say,  
Yes, surely, this is the better way—  
Churn slowly!

Now all you folks, do you think that you  
A lesson can find in butter?  
Don’t be in a haste whatever you do,  
Or get yourself in a flutter;  
And when you stand at life’s great churn,  
Let the farmer’s words to you return—  
Churn slowly.

## Counting-Out Rhymes.

The Poems of Childhood Play Collected and compared.  
The Wonderful Jargon used to Pick Out the Ever-  
necessary “It”—Rhymes from All Lands—Theo-  
ries and Explanations.

[Journal of American Folk-Lore.]

Of the doggerels in foreign language  
we give a few selected examples:

Ha hoo, too,  
Pooska, braminia, padala, sto,  
(Poosha India).

Allem, Bellum, Chirozi,  
Chimirozi, foton  
Foton gider magara,  
Magarada tilki bashi,  
Bashi korkotchi,  
Aalish beek Edirnedi,

Divid bashi kebab bashi,  
Ben clayen kebab bashi.

Translation.

Allem, Bellum, Chirozi,  
Chimirozi, a ghost,  
The ghost goes into a cave,  
In the cave a fox’s head,  
The fox frightened me,  
Allede, Shooedleed at Edirnedi.  
The head of the pen;  
Let me be the head of the clerks.

(Constantinople).

BULGARIAN.

Skat’cha sha’ba;  
Ot plet do plet;  
Ta v’ka ta klika,  
Zb’rate aya, volin’ite,  
Na taliyevo, perise,  
Ta’glim, mi’gim,  
Byela kost, kostchit’ya.

TRANSLATION OF THE LAST FOUR LINES.

A frog is jumping  
From fence to fence,  
It is calling, it is screaming—  
Muster yourselves, soldiers!

The last line is:

White bone—little bone.

BASQUE.

Harla, marla, kin-kuankin, portan-zela, portan-min,  
arrinchalei, segere, megora, kiri, karum, pee!

SWEDISH.

Ala dala;  
Fika faka;  
Canda kraka;  
Stina, stana;  
Bus, basa;  
Knis knas;  
Kraaken.

FRENCH.

Un, deux, trois,  
Uns’nes’pas,  
Quatre, cinq, six,  
Va v’ne d’ci.

DUTCH.

En, twe, een, koupe thee;  
Een kloontje er bij;  
Af ben ju.

GERMAN.

1, 2, Polizei;  
3, 4, Offizier.

5, 6, alte Hex;  
7, 8, gute Nacht,  
9, 10, anf Wiederschen,  
11, 12, junge Welt,  
13, 14, blane Scherzen,  
15, 16, alte Hexen,  
17, 18, Madie waschen,  
19, 20, Gott verdanzig,

Eine, bens, duke, funke,  
Rabe, schnabe, dippo, dappe,  
Kase, knappe,  
Ude, bulle, ros,  
1b abus,  
Du liegt dran.

Une, dune, quide, quande,  
Fabt mir nach Engeland,  
England ist zugeschossen,  
Vier Pfoten sind abgebrochen,  
Kutschter, Speck, Dreck,  
Ich oder Du must weg.

We believe that the custom of counting out is one of much antiquity, and that it is a survival of the sortilege or divination by lot. Sortilege was practiced among the heathen nations as well as by the Israelites, and many illustrations of this will occur to our readers.

The use of the lot at first received divine sanction, as is the story of Achon related by Joshua, but after this was withheld the practice fell into the hands of sorcerers, which very name signifies lot-taker. The doggerels themselves I regard as a survival of the spoken charms used by the sorcerers in ancient times in conjunction with their mystic incarnations. There are numerous examples of these charms, such as:

Husu hanat ista pista sista domisio damnastra.  
(Cato, 235 B. C.)

and: Irriori, irrori essere, ruder ferre.  
Meu, tenu mor, phor,  
Teu, za zor,  
Pho, lou, chi.

Fe, ze, on. (Alexander of Tralles.)

In only one instance, have I been able to directly connect a child’s counting-out rhyme with a magic spell, according to Leland, the rhyme beginning:

One-ery, two-ery, lckery Ann,  
above given, is a gypsy magic spell in the Romany language.

Taylor in his “Primitive Culture,” holds that things which occupy an important place in the life history of grown men in a savage state become the playthings of children in a period of civilization; thus the sling and the bow and arrow, which formed the weapons of mankind in an early stage of its existence, and are still the reliance of savage tribes, have become the toys in the hands of all civilized children at the present day. Many games current in Europe and America are known to be sportive imitations of customs which formerly had a significant and serious aspect.

Adopting this theory, I hold that the “counting out” is a survival of the practice of the sorcerer, using this word in its restricted and etymological meaning; and that the spoken and written charms originally used to enforce priestly power have become adjuncts to these

puerile games, and the basis of the counting out doggerels under consideration.

The idea that European and American children engaged in “counting out” for games are repeating in innocent ignorance the practices and language of a sorcerer of a dark age is perhaps startling, but can be shown to have a high degree of probability. The leader, in counting out, performs an incantation, but the children grouped around him are free from that awe and superstitious reverence which characterized the procedure in its earlier state. Many circumstances make this view plausible, and clothe the doggerels with a new and fascinating interest.

H. CARRINGTON BOLTON.

## Spiritualism and Public Sentiment.

One of the old Greeks is credited with saying, “I could imagine a state of being above the present in which joy-hunger should be satisfied if Zeus, the all-wise, were the all-loving also.” It is not too much to say that what Cleon could conceive as possible human nature in almost all stages of civilization has sought to know. There is no more universal longing than a desire to peer behind the veil which hangs between this life and the hereafter. It is equally true that those who claim to have solved the mystery of the future life are looked upon with especial distrust. There is more prejudice to-day against Spiritualism than against any other ism of the day. Even the religious public has more patience with disbelief in the Bible and in the immortality of the soul than with those who claim to have detailed and current information in regard to a state of being above the present, in which joy-hunger is satisfied. Whatever the explanation of this fact, that such is the case is surely one of the most remarkable things about Spiritualism.

“When I first served the man I was afraid I was the victim of some hallucination, the change was so sudden and startling; and even now, after I’ve witnessed the transformation weekly for a year, I often feel a trifle squeamish when his ugly-looking form crawls into the back room and his discordant voice calls for the Old Crow.”

“But that isn’t all. At 7 o’clock every Monday night the same man, with his sprightly walk and smiling, handsome face goes jauntily up to the bar, calls for a cocktail and tosses it off with an air of supreme satisfaction.

“Then he retires to the back room, calls for another and more uncommon drink, closes the door, and in thirty seconds comes out with halting, shuffling gait, lowered brows and repulsive face, the exact counterpart of his morning character, and disappears in the alley.

“Those who have sought to track him to his home have seen him enter a comfortable house on the outskirts of the city, but they say they have never seen him issue therefrom.”

Who is he? Well, I think I know, but it is my duty to keep my eyes open and mouth shut. Track him yourself and maybe you’ll find out.”

The saloon-keeper had been heard to express the theory that the man is the pastor of a neighboring church, who six days out of seven lives a rigid life, but on the seventh, Monday, gives way to all the temptations which assail him on the wall still stands.

For the most part of those who attended the seances of Home, if they did not go away believers in Spiritualism, were free to admit, with John Bright, that it was not trickery and was very remarkable, but there was apparently one notable exception—Robert Browning. According to Mrs. Nathaniel Hawthorne, Mrs. Browning could not resist belief in spiritual nature of mediumistic phenomena, but her husband was equally unable to see in them anything supernatural. Had he been content to shake his head in silence he would have spared Home a great deal of pain. But the seance or two which he attended were pressed into service as the raw material of one of his greatest poems “Sludge, the medium.” Whatever difference of opinion there may be about the merit of that production as a poem, no one can read it without feeling that it is the work of Sampson feeling for the pillars of the temple, and endowed with marvelous power. It occasioned no little controversy when published, and was generally considered to have been Mr. Browning’s way of telling the world that he had found Home to be an arrant bumbum, a disgusting cheat, and that the detected fraud had acknowledged to him that his manifestations were tricks palmed off on the credulous public for mercenary reasons. But this is really unwarrantable. No doubt the poet was unconvinced, but it does not follow that he was indignant, or that he meant to be personal. His fertile mind set itself the task of showing what would happen if a mediumistic fraud (and Home always insisted that there were legions of them) should be so plainly caught that he would have to own up. Home was the author of three volumes, all devoted to Spiritualism, and he was himself very severe on the cheats who had taken to seancing as a trade and practiced deception. Had it not been that “Sludge” was thought to be the poet’s name for Home the latter might have welcomed the poem as a philippic against the imposition which he specially detested. It is not, probably, however, that Browning ever exerted much influence one way or the other in forming public opinion upon Spiritualism. The prevailing opinion is that necromancy is a dangerous thing to do. “Tis an awkward thing” says the author of “Sordello,” “to play with souls.” This conviction is the probable explanation of the general prejudice against what is considered to be, even if genuine, ill-advised, and rather harmful than helpful. In Bible exegesis the tendency is to interpret the references to the other world, by whatever term designated, as referring to the Christian era, or the “new dispensation,” and, generally speaking, the tendency of the day is, to let the mysteries of the hereafter remain unsolved until the river of death has been crossed. So long as the wind blows steadily in that direction Spiritualism cannot expect to make much headway. Public sentiment in these days cannot be said to be specially materialistic or skeptical, but simply content to apply in spiritual things, the familiar proverb about crossing a bridge until it is reached.—[Chicago Inter-

den.]

The church has always regarded the stage as a rival, and all its utterances have been as malicious as untrue. It has always felt that the money given to the stage was in some way taken from the pulpit. It is on this principle that the pulpit wishes everything, except the church, shut up on Sunday. It knows that it cannot stand free and open competition. All well-educated ministers know that the Bible suffers by comparison with Shakespeare.—[Col. Ingersol.]

## How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or disbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be simple, and the sitters will be able to understand them easily, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean “Yes,” one means “No,” and two means “Doubtful,” and if ask if the arrangement is understood. If three signals be given in answer, then say, “I will now signal you every time I send the letter you want, and spell out a message.” Should no signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

7. Afterwards the question should be put, “Are we sitting in the right order to get the best manifestations?” Probably not. In that case, the sitters should be moved, and the signals will be afterwards strengthened. Next ask, “Who is the medium?” When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, “Are we sitting in the right order to get the best manifestations?” Probably not. In that case, the sitters should be moved, and the signals will be afterwards strengthened. Next ask, “Who is the medium?” When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, and, from this time, an intelligent system of communication is established.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to magnetic influences. The majority of the manifestations are obtained when the members of the circle are monotonously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower material influences of earth. Family circles with no strangers present are usually the best.

10. Possibly at the first sitting of a circle symptoms of life never grow sweet and beautiful until sorrow touches them. [Golden Gate.]

There are many fruits which never turn sweet until the frost has laid upon them. There are many nuts that never fall from the boughs of the forest trees, till the frost has opened and ripened them. And there are many elements of life that never grow sweet and beautiful until sorrow touches them. [Golden Gate.]

11. The best manifestations are obtained when the members of the circle are monotonously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower material influences of earth. Family circles with no strangers present are usually the best.

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## THE BETTER WAY.

THE WAY PUBLISHING CO.  
EVERY SATURDAY.

L. BARNEY.....EDITOR.

CINCINNATI.....AUGUST 25, 1888.

At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

Wisdom cannot be taught; it must be acquired by experience.

The glow of sunset is the reflection of the hedge of roses that encircles the angel world.

A head properly constituted can accommodate itself to whatever pillow the vicissitudes of fortune may place under it.

Books are leaves thrown into the stream of time, to sink or swim, by a being that soon plunges in after them.

Pedantry crams the head with the lumber of books, after removing the brains to make room for it.

A moderate toper was asked to subscribe to the temperance pledge. "Well," said he, "I am willing to help a little; put me down for six months."

Spirit power can be employed at something better than tying impossible knots in endless ropes. Its mission is not concerned in such puerile freaks.

Many people regard virtue as did the ancient Mexicans gold—as only fit to ornament their temples, and too precious for currency.

If Jesus suffered all the punishment due mankind, were there ever, are there now, or will there ever be, any of the human family in danger of suffering for their sins?

As Jesus is said to have "tasted death for every man", can it be true that "the pleasure of the Lord shall prosper in his hands" if a part are never saved?

Those who find out that which is essential in religion and duly separate it from that which is unnecessary, are doing a grand work in behalf of mental liberty and true civilization.

Remember—one week from to-morrow, Mrs. Cora L. V. Richmond at Grand Army Hall, morning and evening. The simple announcement should secure a crowded house.

Why should Christians claim for Jesus of Nazareth powers and attributes which he not only never claimed for himself, but to which no claim was set up by his early followers?

St. Ambrose says that idleness is the devil's pillow, wherefore many good Christians who think the devil deserves none, take it away from him and put it under their own heads.

Those who are accustomed to lying are always suspected of being untruthful—even by strangers to them, and this because their aura is tainted with an unspiritual influence which carries this suspicion on its wave.

There is but one safe thing in the universe—truth. There is but one way to truth for an individual mind, and that is through unfettered thought. There is but one path to truth for the multitude, and that is by way of thought freely expressed.

Two things well considered would prevent many quarrels: First, to have it ascertained whether we are not disputing about terms rather than things. Second, to examine whether that on which we differ is worth contending about.

The fundamental or interior life principle in man is absolutely good and pure. It is only his exterior or mortal state which causes the trouble. When this is subjugated the aim of life in connection with matter is attained, and such is happiness.

Millions of poor mortals are like workers in the mine, who never rise to the heaven above them, except perhaps on Sunday, and only catch from time to time a glimpse of the blue sky. As a rule, mere Sunday Christians are virulent hypocrites.

As the infliction of endless misery would be returning evil for evil, would it be right for God to inflict it? Could it be possible for God to do that which is not right? If we are really commanded to love our enemies, is it not a fair supposition that God also loves his enemies? Is it reasonable to conclude that He will eternally torture those whom He loves?

We ardently desire an opportunity to thank the camps of Spiritualism for several hundred subscribers in addition to those already sent. They have not done so well as they did last year in this regard, whereas we are giving them a superior paper now, and its improvement will be marked in course of next month. The speculation is that it will be made strictly first-class in every respect, and we know that now is the time to subscribe and to renew. Let us hear from the camps.

If Jesus bore all the suffering for sin that you deserved to bear yourself, and then left it to chance whether His suffering would exonerate you from suffering, or be sufficient to satisfy the demands of justice, can we be sure His suffering will exonerate or save any one from deserved punishment?

Is it possible that you have not yet visited the Centennial? It is a shame to neglect an exhibition at once so memorable and attractive, the like of which it is not probable can again be seen during the lifetime of men and women now occupying the stage of action. Do not fail to go and witness an event which is destined to embellish an important page in American history.

We would respectfully call the attention of our readers to the Declaration of the First Society of Spiritualists, of Washington, D. C., published in this impression of THE BETTER WAY. It contains a perfect digest of the Spiritual Philosophy and is well worth preserving as a document which may be handed to inquirers who desire to know something of the principles of Spiritualism.

## IT IS HARD LINES

To serve faithfully and fail to please. To go a long journey to see a friend and meet with a cool reception.

To give a friendly warning and have your motive suspected and your kindness required by coldness or hatred.

To do the best you can and then be contemptuously told by those who would give you no aid, counsel nor advice, that you ought to have done better, and are not entitled to ordinary recognition.

The doctrine of eternal punishment was borrowed from the Pagans. Also, the nonsense about immaculate conception, atonement by death and resurrection of the dead en masse on the day of final judgment. Pagans invented the cross, the trinity, the virgin mother, the devil, and a material hell; therefore Christians are absolved from the charge of manufacturing these absurdities "out of whole cloth." They belong to the system of Christianity by "appropriation" only, and the time is not far distant when they will be ousted by thinking people everywhere as too gross to be entertained in any respectable community.

There are more mortals outside of prison walls than inside, whom suffering awaits in the hereafter. While those inside are atoning for their misdeeds, there are many more outside indulging their selfishness on the policy that everything is legal this side of the law. It may be as far as man-made law is concerned; but God's law, the universal life principle of existence, acts only for a harmonious effect, and those who overstep the bounds of this law by selfishness, will suffer the penalty of discord which this occasions in the soul, and continue to do so until neutralized by outgrowth, or sufficient personal sacrifice to overcome the law's natural tendency for harmony—self-exertion warding off suffering during this process.

## ONLY ONE WEEK

Will intervene before our new scale of subscription rates fixed at \$2.50 per year; \$1.00 for four months. Those who subscribe or renew their subscription within a week, will receive the paper at the old rates, \$2.00 per year; \$1.00 for five months; but beginning with week after next prices will be inflexibly fixed at the advanced figures. Hurry up the remittances and bless yourselves and THE BETTER WAY.

It is in the middle classes of society that the finest feelings and the most amiable propensities of our nature principally flourish and abound. The good opinion of our fellow-men is the strongest though not the purest motive to virtue. The privations of poverty render us too cold and callous, and the privileges of property too arrogant and consequential to feel deeply.

The first places us beneath the influence of the second above it, as opinion is usually estimated. The prayer "give me neither poverty nor riches," is indeed grand and rational.

"Ask no questions or ask all," says the great archbishop of Canterbury. What does "all" mean? How many questions could be propounded by people if they gave all their time to the undertaking?

Millions upon millions of questions have been answered in the past, and millions upon millions more can only be suggested by future problems and contingencies. It is with the questions of the living present that we have to do, and, if they are to be profitably resolved, their bearing upon the future as well as the present must be duly considered. The important questions relate to immortality, in comparison with which this life is as an infinitesimal insect beside the broad universe, and it matters little whatever other topics we discuss, provided we accord to this ample and appreciative contemplation. Ask as many questions as you can reasonably expect profitable information upon, is our amendment to the ill-considered dictum of His Grace, the archbishop.

Some of our good friends at Bonne Terre, Mo., are already disgusted with themselves for the part they took a few days ago in a so-called "exposure" of Prof. Peters, a spirit medium of remarkable power. The awkwardness of the business is found in the fact that the fraud-seekers really do not know how to distinguish between simulated and genuine manifestations, and it is our deliberate opinion that the basis of the *emule* was ignorance on the part of the assailers, rather than purposed fraud by the assailed. At this distance from the base of operations it looks so, to say the least. This is a criticism upon those whom we never saw and therefore do not know, but, if the facts are as they seem, it is just and well deserved, and Prof. Peters is a much-abused and unfortunately persecuted man. We expect to see him triumphantly vindicated at an early day.

## LICENSED IGNORANCE.

A modern philosopher says: "Fortunately for the self-esteem of the rest of mankind, the doctors are not half as wise as they look." The modern philosopher is right; but it is the duty of the doctor to assume the appearance of wisdom in justice to his great profession, even if he is more ignorant than his unlettered patient; and it certainly requires much wise assumption, to say the least, to sustain the reputation of a calling whose main foundation is a bit of parchment.

Without diplomas there could be no physicians, if we read aright the statutes of these progressive times, and without medical treatment it might follow that the race would become extinct. The privations which people would be compelled to undergo without the blessing of prescriptions in medicated Latin, at \$5 to \$50 each, is appalling to the contemplation of philanthropic doctors and professors in our medical colleges, and it is not to be endured if they can help it. It would abridge their means of sustenance, and then some of their lives would be in as much danger as those of their patients—perhaps!

Diplomas are frequently owned by people so absurdly ignorant that they are vain of their knowledge, and so herald their incapacity in written treatises; and still they are practicing physicians in good standing.

They can describe the clavicle, radius, ulna, carpus, femur, patella fibula, and discourse learnedly upon the occipito-frontalis, orbicularis palpebrarum, and the gastrocnemius, but ask them to cure St. Vitus's dance and they do not know what you mean. They know nothing about anything so vulgar. You must call it "chorea" when you talk to the proprietor of a diploma. If your nerves are weak and uncertain you must describe the difficulty as aphonia atonica, if you would obtain the relief a high priced prescription brings. Nothing from the concave labyrinth of diploma-labeled skulls is common, except the demand for fees, and that which is most uncommon with other cobblers is the impudence and extravagance of this demand. And you must stand and deliver, even if they kill you. It is not your money or your life. There is no alternative. These fellows take both and conceal the crimes of robbery and murder under their very convenient legalized diploma. And after all this it is still true that he who will do all that he can "lawfully," would, if he dared, do something that is not lawful.

There is an apparent desire on the part of three or four persons to give the impression that dissensions exist among the Spiritualists of Cincinnati. Nothing could be farther from the truth. They are as harmonious as anybody could desire, and bid fair to remain so, for the cause is prosperous with them and through their well-directed efforts. The inharmony, if any exists, is in the minds of a few busybodies who are neither Spiritualists nor Christians, but anything for revenue or disturbance, anything for a hullabaloo; and there is a disposition in this element to sometimes control Spiritualism. Because the plan is not found practical, there is some bitterness, of course, but it is not in the hearts or lives of the Spiritualists of Cincinnati.

## GENUINE CONVERSION.

The world is subject to moral revolutions, and they are always progressive. If the Hindostanees were to convert everybody to their belief, it is not apprehended that humanity would suffer moral bankruptcy or largely deteriorate in respectability. Even the religion of Hindostan is better than that which a majority of the race practices, and its conscientious adoption would improve the great mass of professing Christians in charity, self-denial and honesty. These are cardinal points in moral government and should be universally recognized.

It is probable that the people of Hindostan do not care whether we are "converted" or not, or whether there is conversion anywhere, in the Methodist sense. It is not principle, this conversion, only an impulse, the flickering of a mental ignis fatuus, or, possibly, a novel view of that which is weakly conceived to be truth; and there may be some shreds and patches of truth in or about it, but its flutter and fume are the false lights of dogma, as fatally misleading as the treacherous beacons of piratical wreckers on a rock-bound coast. Men are not changed, as in the twinkling of an eye, from ingrained belief to a new faith, although they may be persuaded to think they are, and for few months follow the changed path; yet when they go back to the old way they are more stubborn and uncompromising than ever, and know nothing but the severest and cruellest dogma. Thus conversion, which does not permanently convert, hardens men's hearts and brings inhumanity in its wake. Is it worth the esteem of sensible people?

Just now we are hearing of the great numbers of conversions at this and that camp-meeting, and of the myriads of those who have been "born into the spirit." The same kind of information comes to us at just this season every year, and sometimes it becomes matter of wonder as to where all the sinners are found to furnish the raw material for these converts. But a friend who has a penchant for Methodist camps has partially appeased this wonder. He says he has seen the same old sinners converted over and over, season after season, at some of the meetings, till it actually seems that several of them have a regular stock company of reprobates, and if they were not there to go through their annual spasms and contortions, the proceedings would lose interest for a majority of spectators. Annual conversions are a necessity in many churches, to make "the lamp hold out to burn," and even this expedient is losing much of its pristine force; but what are we to think when the vilest sinner is made to "return" over and over and over again, till the young convert act becomes a roaring farce? Why should a person be "under conviction" with greater frequency than he can have measles or chicken-pox? If this is a medical question, let it be medically answered. There is nothing in such theology.

The schoolmaster is the true minister of progress for all who need converting, and many need it sorely. This is the phase of conversion that will wash. The more it is practiced the better and stronger it becomes. This generation and those that are to come are waiting for the schoolmaster, and his office is to be altogether raised and ennobled; his knowledge of facts and of method to be amplified; his power of expression, of humor and illustration to be educated, so that he may be able to make the child, the man and the woman see the desirable thing. It is before the schoolmaster that all bad things, the unwholesome offspring of ignorance, shrink back abashed. He pours upon them the power of light and they are exterminated. He is the captain of the hosts now banding together against titular and hereditary evils. And it is hoped that the whole land shall very shortly be far more profoundly penetrated than at present with the greatness of his mission, and the necessity of men truly great for the grand work, men of mind, of energy, of probity, great-hearted sympathy and human love. Men to bear up and sustain this office must be inspired by the grandeur of the perpetual crusade against superstition in which they are engaged. This will carry them through to victory—a victory more signal than any other power can possibly achieve.

Our good friend, O. B. Lisher, of San Diego, Cal., writes a scathing criticism of the *Golden Gate*, agent its attitude towards materializing mediums, in course of which the *G. G.* is charged with a desire to "crush out materialization." We have read this bright Spiritualist journal for more than three years with a good deal of interest, and have never observed a manifestation of the desire complained of, although some denunciations which we did not relish, of professed materializers, have appeared in its otherwise peaceful columns. Brother Lisher's declaration that these denunciations were purchased by interested persons is so unspiritualistic and harsh that we must decline to publish the communication, but at the same time we hazard the counter opinion that the columns of no Spiritualist journal in the world are for sale to work injury to mediums. Without mediums we have no Spiritualism, and materialization is one of the prime truths which mediumship has developed. Brother Owen thinks he has good reason to denounce these individual mediums, while Brother Lisher and ourself think differently. It is matter of opinion, about which wrangling were foolish.

Truth means everything worth having—plain, simple, uncluttered truth. Christianity had some installments of it in the early time when the sermon on the mount was uttered, but it has been trammeled and distorted for the sole purpose of lowering the understanding of the mass of votaries of the church, until it is now a paltering lie. If this statement is doubted we cordially invite a challenge of its verity. It shall be thoroughly substantiated. If the history of Christianity is a witness to the holiness of heaven and the ever-present guidance of its divine founder, by a record of the actual facts, then humanity wants as little as possible of heaven and Jesus; but we regard it as almost the reverse of the original intention, and as having outgrown, in its own conceit, Jesus, heaven, truth, manhood and the kindly sympathies of all well-disposed charity.

There is a deplorable falling off in the book trade, equal, we are told, to fifty per cent. in five years! But there is no such shrinkage in the volume of readers. It is not because people read less in the aggregate, but because in place of books they read news-papers. News-papers have become more desirable than the general run of current book literature, inasmuch as they contain matter that is fresher news in the various lines of science, literature and art, besides the ordinary news of the day; and they are cheaper. No teacher can fill the place of a strictly first-class news-paper, and no book can approach it in alertness, interest and value, for anything like the same money. Books on special subjects and in certain lines of science and art will continue in demand, but part of the request for them is even foisted by the news-paper also for it contains the choicest scraps of information upon all points before they can be embodied in books. A still further falling off in the demand for miscellaneous books is looked for, and there will be no disappointment in this regard, for the news-paper is to be yet largely improved until it becomes the outlet of all desirable information.

## WHAT IS HAPPINESS?

Happiness is the effect which the action of the soul exerts on its exterior body, the spirit. The spirit body being the sensorium of the human trinity, it imparts its feelings of joy to the physical body, and is experienced as a temporary buoyancy or uplifting sensation, accompanied by the desire to love all mankind. To experience this constantly, man must keep the soul nature active, and this is only possible by good thoughts, kind feelings and pure intentions, for the soul cannot engage in any other form of motion or activity. Any opposite tendency to these allays the soul's action for the time being and produces dormancy in the same. The effect of this on the exterior is depression, sadness and melancholy, according to the soul's temporary inactivity. The soul never becomes totally inactive, but there are degrees of activity or energy, which may fall or rise below or above that of the spirit body. If above it is due to the individual's temporary desire to do good to others; if below it is because he is thinking of himself only, or engaging in something that is selfish, arrogant or sensual. Thus to become happy, forget self.

Morality, modesty and moderation in all things is the soul exerting itself to rise above the material, and a constant practice of these as principles or virtues elevates man above the average human condition, and finally leads to an absolute soul-motion for these effects, as the continued indulgence of the material or sensual leads to bad habits or passions, so-called.

Happiness is therefore an effect of soul or spiritual activity, and those who are the most energetic in this direction, are naturally the happiest of beings—whether as mortals or spirits.

But as soul activity means harmony with the life principle of the universe, and this constitutes love by virtue of constantly giving out, universal love or humanity produces the highest degree of happiness.

## CHRISTIANITY (?)

The external organization of the system known as Christianity has for a long time given rise to various questions which are legitimate subjects of popular discussion, and it is quite in order to agitate them to a finality. This organization is the foundation of superstition and priesthood, two impediments of civilization and humanity, and hence it is the powerful enemy of light and knowledge. Whatever good it has done or yet may do is more than counterbalanced by the moral and intellectual stultification it has imposed upon mankind, and its single institution of priesthood is more enthralling than any other system of human slavery in the world's history. The race everywhere should be warned against its designs and encroachments, and taught to successfully resist them.

The organization of Christianity in its external aspect is more ornate and extravagant than the belongings of royalty, and the cost of its luxurious trappings exceeds by millions the sum of all its charities. It has good reason to favor charity—it covers a multitude of sins; but in a majority of cases the mantle is absurdly disproportionate to the object it is designed to conceal, and the most repulsive parts are too often naked to the public gaze.

This has been true in all ages, but to-day it is more emphatically so than ever before. It is a system crazed by the zeal and made intolerant by the tyranny of fanaticism, and there is no enormity in the black record of murder, assassination, war, robbery and swindling it has not committed at wholesale to reach its present bad eminence. What better things can we reasonably expect of its future?

Truth means everything worth having—plain, simple, uncluttered truth. Christianity had some installments of it in the early time when the sermon on the mount was uttered, but it has been trammeled and distorted for the sole purpose of lowering the understanding of the mass of votaries of the church, until it is now a paltering lie. If this statement is doubted we cordially invite a challenge of its verity. It shall be thoroughly substantiated. If the history of Christianity is a witness to the holiness of heaven and the ever-present guidance of its divine founder, by a record of the actual facts, then humanity wants as little as possible of heaven and Jesus; but we regard it as almost the reverse of the original intention, and as having outgrown, in its own conceit, Jesus, heaven, truth, manhood and the kindly sympathies of all well-disposed charity.

There are rumors that John Clark Ridpath, LL. D., the famous historian and lecturer, recently eloped with a young lady, Miss Ruth Howell, from the neighborhood of Springfield, O., and came with her to this city. Dr. Ridpath is one of the distinguished men of the age. His various histories of the United States have sold to the extent of more than 1,500,000 volumes, and his *History of the World*, issued near three years ago, is said to be the most successful literary venture of the century. The book sells everywhere on the merits, and Dr. Ridpath is everywhere cordially received on the same rational principle. He is a scholar, a gentleman, a prominent Methodist divine, and professor of history and belles lettres in De Pauw University, at Greencastle, Ind. From intimate personal acquaintance with him we are free to declare that these rumors appear altogether base and unfounded. If Dr. Ridpath is not a gentleman of inflexible honor, who would safely guard and protect female innocence instead of despoiling it, we are no judge of men. With some people the fact of his Methodism will go against him, but in truth he has this in only the mildest form, and there is not enough of it to do the least harm.

## WHAT IS LIFE?

Life is intelligence, the spiritual essence of the universe, and constitutes the infinite God which all mankind so intuitively reveres, praises and adores. It is so-called causation, or that state of existence which molds, develops and unfolds matter into form and beauty—resulting in the evolution of man. Man is simply life or intelligence individualized, and matter serves this purpose. Without it this would remain one universal God entity, and no diversification would be manifested. But as individualized intelligence it assumes various forms, and which is manifested through the human spirit—the spirit exhibiting the characteristic formation of the individualized being, while the original soul or divine spark actuates or guides this external formation for an intelligent effect. Whatever the spirit body is composed of, we leave to the discussion of the spiritual scientists, some of whom regard it as sublimated matter, and some as magnetism; but as life *per se* is a self-conscious state of existence, we may regard it simply as intelligence.

What a wonderful state of existence a universal intelligence must be! Was man wrong when he intuitively denominated it as all-knowing, all-powerful and omnipresent? No; man is a microcosm of this God entity, and therefore has an intuitive knowledge of its existence

## PERSONAL.

Miss Jennie B. Hagan is at the Etna (Me.) camp meeting.

Dr. S. S. Baldwin has authority to contract for advertising and solicit subscribers for THE BETTER WAY. He will also furnish single copies at his residence, No 31. E. Sixth street.

A. W. S. Rothermel, of Brooklyn, N. Y., the noted materializing medium, has located at 400 W. Fourth street for a short time; persons desiring to attend his seances had better make application early, as his dates are being rapidly taken.

Mrs. Dr. J. W. Stille, who has been actively engaged, since December last, giving sittings, platform tests and healing in Chicago, has returned to her home at Morris, N. Y. Societies desirous of her services as lecturer and test medium can address her as above.

Dr. Thomas, of Cardington, O., is known as a specialist of wonderful powers and attainments, whose experience is a long record of success in the cure of disease. We take great pleasure in calling attention to his card in this impression of THE BETTER WAY.

It is impossible to answer all the courteous inquiries received asking about the health of the editor of THE BETTER WAY, except that in the general terms that he is well and happy, and hopes these few lines will find you enjoying the same inestimable blessing.

Our alert agent and fellow-worker, Prof. D. M. King, of Mantua Station, O., has just returned from his labors at the Vicksburg (Mich.) camp meeting. He is elated at the success of that camp. On the first Sunday in September (a week from to-morrow), he will attend the yearly meeting at Middlefield, O., where he is expected to speak, in connection with the work of Miss Wright and Edgar W. Emerson. Prof. King's industry and earnestness are well known, and in a truly scientific exposition of Spiritualism he has no superior. He is cordially greeted wherever he goes by lovers of truth without exception.

## CAMP MEETINGS.

Sunapee Lake Camp, at Newbury, N. H., commences July 28th and closes August 29th.

Camp at Vicksburg, Mich., from July 13 to August 14.

Hasset Park, Mich., meeting will be held for five Sundays, beginning July 26.

Verona Park, Maine. From August 12th to August 27th.

Queen City Park, Vermont. Meetings begin August 21st; continue till September 16th.

Lake Pleasant, Mass., August 1st to September 3rd.

Mississippi Valley Spiritualist Association will hold a five weeks Camp Meeting, beginning July 29, at Mount Pleasant Park, Clinton, Iowa.

The Parkland, Pennsylvania, meeting camp opened on Saturday, June 30, and closes September 5, 1888. Their fine galaxy of speakers and mediums, the beautiful grounds, and great facilities will make it very popular.

## THE WAY PUBLISHING CO.

Adjourned Meeting of Stockholders.

An adjourned meeting of the WAY PUBLISHING COMPANY will be held at the Walnut Street House, Cincinnati, on Saturday, August 25th, at noon o'clock A. M. A full attendance is requested.

## Vicksburg, Mich.

To the Editor of The Better Way.

The fifth annual camp meeting, at Frazer's Grove, Vicksburg, Mich., closed a very successful, profitable and interesting service on Sunday, August 12th.

The meeting was arranged and managed by W. G. Wandall, of Vicksburg, Mich.

Although the attendance was not very large, the meeting was a success—harmony and good feeling prevailing.

The following speakers were in attendance, viz.: Hon. W. M. Moulton, Mrs. Sara Graves, of Grand Rapids, Mich.; Mrs. Lena Bible, Ionia, Mich.; Dr. Johnson, Battle Creek, Mich.; W. H. Blair, Frank G. Algerton, Chicago, Ill.; J. Madison, St. Louis, Mo.; David M. King, Mantua Station, O., and Mrs. R. S. Lillie, of Melrose, Mass.

The prominent mediums present were: Mrs. Gage, Mrs. Holton, Messrs. Frank G. Algerton, Herrick and Barnes, Mrs. Winch, Mrs. Graves, Mr. Reilly, Mrs. Wood, Mr. Feld, Dr. Shaw, Mrs. Smith, S. J. Barney, and Caulkins and wife.

The various phases of mediumship were well represented by the above-named mediums.

Music was furnished by the sisters, Maud and Grace Wandall, Miss Cora Fuller, Mrs. Gage, Mrs. Holton and Mr. Lillie.

Much credit is due Mr. W. G. Wandall for the amount of work he accomplished in carrying out the details and conditions necessary to a successful result. Much good has been done. The cause of Spiritualism has received a new impetus that is lasting, and adds another link heavenward to join the angel world to the people of earth. We feel the benefit is lasting and long to be remembered by people still in the physical and out.

Our good friend, D. M. King, labored assiduously in aiding to effect a legal organization of Spiritualists. He is an earnest worker and should be kept in the files. I do not wish to be partial in alluding to his speakers and mediums as all did well.

Another year the camp meeting will be carried on by the society just organized, consisting of the best mediums in the country.

The grove is a beautiful spot and no pains will be spared to make our next camp meeting as successful as the one just passed. There were more tents this year than ever before and we are in hopes to increase the number next year.

Those wishing to know more of our locality and surroundings, our objects, can do so by addressing our President, W. G. WANDALL. Or the undersigned.

Mrs. E. DEMING, Sec'y.

Mrs. R. BAKER.

Mrs. L. A. BAKER, Com.

VICKSBURG, KALAMAZOO CO., MICH.

Mrs. Ida P. A. Whitlock.

To the Editor of The Better Way.

PARIS, LAMAR CO., TEX., Aug. 20, 1888.

It affords me great pleasure to recommend Mrs. Ida P. A. Whitlock as a psychometrist. In my case she traced Quaker ancestry, of which my best friends here were ignorant and was not on my mind when I wrote her. Writing your paper may work a grand good for humanity, and a financial success for your company, I remain, with respect,

Mrs. STELLA POLLARD.

Meeting.

To the Editor of The Better Way.

SHERWOOD, O., Aug. 14, 1888.

There will be a Spiritualist basket meeting Sunday, August 26th, at Dean's Grove, one-half mile north of Georgetown, on Bryan road, Delaware county, Ohio. Discourse at 10 A. M. and 2 P. M. F. D. Danaher, of Cecil, O., will be the speaker.

Miss. STELLA POLLARD.

To the Editor of The Better Way.

## Movements of Mediums.

All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.

Mrs. Nellie Cofran is located at Onset.

Mary L. French is open for engagements for 1888.

J. W. Fletcher will speak at Parkland, Pa., and Sunapee, N. H. Camp Meetings.

Dr. F. L. H. Willis is now residing at Glen-orn, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. Mary J. Jennings, of Camden, N. J., is attending the Parkland, Pa., Camp Meeting, and will give sittings.

Fred Evans, independent slate writer, of San Francisco, leaves, August 23d, for Brisbane, Australia.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Colo.

Mrs. Fannie Ogden, 615 Main street, Peoria, Ill., Trance, Test and Psychometric reader, can be engaged for the season of 1888 and 1889.

The "Parker Circle" has adjourned its meetings until September 15th, when they will resume again at 2121 Walnut street.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Knight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 25 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Mrs. A. D. Webster, the renowned trance, test and platform medium of the East, is now located at 1004 Pine street, St. Louis, Mo., where she can be addressed in regard to lectures and sittings.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 1415 Olive street, St. Louis Mo.

August 4th Annie Lord Chamberlain expects to go to Onset Bay Camp for a few days of needed change and recreation.

Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 1020 Pine street, St. Louis, Mo.

J. W. Kenyon will answer calls to lecture and attend fairs anywhere in the United States and Canada. Address, 54 Boswick street, Grand Rapids, Michigan.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAlroy, 727 Twelfth st., Louisville, Ky.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

Edgar W. Emerson, Aug. 4 to 13, visits Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September 1st to October 1st at Troy, N. Y.

Helen Stuart-Richings is the guest of Mrs. C. P. Meskin, East End, Pittsburgh, Penn. She has still some unengaged dates for next winter, and can be directly addressed during July at West Alder street, E. E. Pittsburgh, Penn., while her correspondents are reminded that her permanent address is General Delivery, Boston, Mass.

J. Frank Baxter, during August goes to Mantua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively. September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Willimantic, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continues in other places into the fall of 1888.

Miss Jennie B. Hagan will lecture and give rhythmic improvisations—

August 22nd to 25th Queen City Park, Vt., Camp Meeting.

August 26th to 31st, Etna, Me., Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's time is all engaged up to the Camps of '89.

Parties wishing to engage her for fall and winter of '89 may address her, or F. A. Duglass, Business Manager, South Framingham Mass.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance, 232 Findlay St.

A. Willis, materialization, 19 Broadway.

Mrs. M. Reinhardt Trumpet Medium, 513 W. Court St.

Mrs. S. Seery, 34 Gest street, Trumpet and State Writing.

Dr. J. F. Williams, Vital Electro-Magnetic Healer, No. 228 West Ninth St. Cincinnati.

Dr. F. L. H. Willis, speaker and test medium, 25 Harrison Ave., Boston.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's time is all engaged up to the Camps of '89.

Reported for the Better Way.

SUNAPEE NOTES.

Sunday, August 5th, opened bright and warm. The lake looked lovely in the clear sunlight. Soon the steamers began to arrive with their precious freight, and ere long the grounds were filled with seekers for the "breath of life" that Spiritualism alone can give. Mr. J. W. Fletcher, of Boston, was the speaker of the morning. His lecture was addressed more particularly to those who were beginning to think for themselves, and who have had their minds turned toward Spiritualism. Before closing he paid a tribute to the memory of Thomas Paine, which I am sure found a response in every heart that loves to see justice done that grand and noble soul who labored so unselfishly while here, and who still labors as diligently for the enlightenment and upliftment of humanity. The lecture was followed by tests from the speaker's guides, most of which I believe were recognized.

The afternoon lecture was given by Dr. Geo.

A. Fuller, Sunapee Camp's first President.

Indeed, to his efforts, combined with those of Mr. Geo. W. Blodgett, we owe the existence of a camp meeting upon the borders of this beautiful lake. In the dense forest that then covered the camp grounds these two pioneers of truth, seated upon a fallen tree with none but the wild birds near, discussed the feasibility of the scheme and devised the ways and means whereby it might be successfully carried on. It is pleasant to know that they have lived to see that success assured, but time and circumstance have wrought many changes, and we now find our former president about to take up his abode for a time in the sunny South, he having been unanimously chosen President of the Lookout Mountain Association; also, lecturer for the coming year of the Chattanooga Association of Spiritualists. That he can fill, with ability, all these different posts his old friends in New England can abundantly testify. The lecture to-day was grand and inspiring, and fully sustained his reputation as one of the ablest and most eloquent of our platform speakers. In the evening the National Developing Circle was held at the regular place, with marked success.

Monday, August 6th. A rainy day at Sunapee.

The usual excursion around the lake was postponed on account of the weather.

Among the new arrivals on the boat, we welcomed our good friends, Mrs. Daisy and Mr. Richard Laundry, of Lyceum No. 1, Boston.

Wednesday, August 8th. The weather was

still "hung heavy over Sunapee and occasionally fell in gentle showers.

For several days the rain has been

fallen in torrents.

My home beyond the stars may be.

But close to the loving hearts of my boys.

My heart is full of love and joy.

Death cannot remove me.

Respectfully yours,

J. P. MOTHERSBAUGH.

To the Editor of The Better Way.

SUNAPEE, O., Aug. 14, 1888.

There will be a Spiritualist basket meeting Sunday, August 26th, at Dean's Grove, one-half mile north of Georgetown, on Bryan road, Delaware county, Ohio. Discourse at 10 A. M. and 2 P. M. F. D. Danaher, of Cecil, O., will be the speaker.

Miss. STELLA POLLARD.

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There

THE CHILDREN'S  
Progressive Lyceum Department.

It is of the first importance, both to the future of every child and to the growth of our national character, that the Lyceum be sustained by all parents whose minds have become emancipated by the approach of the truths of Spiritualism. If we have any views, any convictions, any persuasions, as to right or wrong, as to how we should live and do, then that we think are worth holding, we should do our utmost to give them to our children.

This department is open for correspondence with, and reports are desired from Lyceums everywhere. ALONZO DANFORTH, No. 2 Fountain Square, ROXBURY MASS.

G. W. Kates, late Editor of the Light for Thinkers, says of the Lyceum movement that it is an exhaustible question. The special demand is for more earnest workers and more attention to and recognition of the importance of the Lyceum. It is impossible to see to-day that the grand possibilities of the future, but there is one thing of which I feel certain, that is, the Lyceum is to be one of the grandest means of public benefit to the youth that has ever been inaugurated. It is also the best of most practical methods of building a sure foundation for the grand superstructure of Spiritualism.

## SPIRITUAL GROWTH.

In order to be genuine and sure, what shall we have for its source?

The genius of wisdom and the purity of benevolence.

In what channels must it run?

Those cleansed from the mire of ignorance, superstition and vice, must be untrammeled by prejudice, unfettered by public opinion and find room for daily unfoldment.

What does every human being possess?

A spiritual nature which must here or hereafter seek and obtain for itself that growth which shall result in perpetual unfoldment.

Is our destiny marked out?

Yes, and finally we must enter the ranks of spirits on earth or in the summer land, who are growing and expanding spiritually.

What will retard our spiritual advancement?

When we are unduly engrossed by material cares or pleasures.

How shall we avoid a harvest of bitter regret?

By accepting the counsel of those who have passed higher—of those great in wisdom and competent to lead and direct.

Should we seek to banish worldly pleasures?

No, the danger lies in the liability of their usurping the higher and more important helps at our command.

Why?

One spiritual natures are so refined and controlled by laws so subtle, that it is easy to violate those laws and thereby dwarf and retard our spiritual growth.

How can we claim entrance to the grand spiritual temple?

We must seek, rather than avoid discipline, for without such education we can make little or no progress.

What may be disguised blessings?

Trials so hard to bear when viewed from a material standpoint, but from a spiritual view should be welcomed as helps toward a higher plane of spiritual unfoldment.

Of what use is adversity to many of us?

It brings us to standstill and compels us to think, then starting us on the highway to celestial peace and joy.

Why should we bow to the hand of discipline?

To rid ourselves of the dross which pollutes and clings to us in our earthly pathway, and even though our souls cry out in the agony of despair, we shall rise out of the flames of affliction purer and better, and sometime we shall reach a state of gratitude that we were called upon to endure the darkness that preceded the light of day.

What then is our duty?

To become enlightened by all available means, our work lies before us, it must be done, every day brings its full complement of duties, they will not perform themselves, nor will they step aside until to-morrow.

What constitutes the great problem of life?

Seeming mysteries, but—some of these melt away in the light of revealed truth, some become reduced in size, and some become transparent when held in the light of truth, others remain to us as a sealed book, because we have not the key of knowledge.

To interpret that of which we have no knowledge or possibly no conception.

In order to grow spiritually, how must we become?

As little children, willing and anxious to be taught, we must seek for channels of learning, blended with wisdom.

What does spiritual growth imply?

Many agencies in fitting its aspirants for the crown of victory which they shall have earned after great striving and long continuing in well doing.

What must we do?

Put in practice in the common acts of life this philosophy and it will stand the test of practical application or it will not serve us in our strife after spiritual growth.

What is it to be governed by the Golden Rule?

To live uprightly, to deal justly and to become harmonized within ourselves. What is it to become a victim to inharmonious surroundings?

We are indeed unfortunate and must battle all the more earnestly for our freedom in thought and action, and while the physical wars with, or governs the mental and spiritual we must remain fettered and dwarfed in our higher natures.

What should this lesson teach us in regard to spiritual growth?

That we must seek to promote the highest good of the human family, we must entertain the angels of peace and good will, we must bear the fruits of patience and long suffering, our whole soul must grow better and purer, until it becomes a benediction to humanity.

How must we live?

That the atmosphere of our presence shall be grateful to the aspirational, we must transcend all our former efforts to be good and to do good, we cannot truly live without spiritual advancement.

## SILVER CHAIN RECITATIONS.

Religious systems are founded upon revelations believed to have been given by a being whose existence lies outside of the domains of human conscience, and therefore eternally unapproachable by man.

True religion means good food, healthy bodies, proper houses to live in, wholesome work and workshops, and a just distribution of wealth.

Reformations that Spiritualism has inaugurated has torn the social earth from its center, has shaken the churches, the thrones of earth are tottering and will soon fall, while Spiritualism born of the skies will soar heavenward above their formless dust.

To love all mankind is our duty, and without universal love there can be no permanent happiness and safety among mankind. When all men love each other, war will be impossible.

Spiritualism has come, daring to question the supremacy of matter and dispute the theories of all the ages.

In the school of humility, the highest lessons are ever learned, there, the deepest wisdom is ever found.

Spiritualists owe no allegiance to creed, book, man or council.

The spirit-world displays its wisdom in providing a variety of spiritual food for so great a variety of spiritual palates and digestions.

Spiritualism has made war upon priesthood and wrested from the clergy the monopoly they have so long enjoyed.

Kindly sentiments one to another, are the only true bulwarks of defense for every nation, community and individual.

Do good to all as it cultivates benevolence, sympathy, regard for and a desire to serve others.

However divided and discordant the work of Spiritualism appears on earth, remember it is a unit in the spirit-world.

The lesson of charity is the greatest and most important of all lessons to be learned in the school of earth.

In spirit life they ever stand the highest who have the deepest love and broadest sympathy for all mankind.

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EVANSVILLE, IND., Aug. 14, '88.

## Mediumship

Has been craved for by many who have thought that by its means they would enter into communion with the world of spirit, and set at rest, once and forever, the perplexing doubts that beset them. Those who even have no expectation of developing the gift in themselves are angrily impatient at the difficulty they find in utilizing for their own private purposes the gift that resides in others. "Why," they ask me with much irritation, "should A. B. not have this power and not I?" Why, again, should A. B. not give me—me who so longs for it—the satisfaction that I look for?" I really cannot say why any given person has not the developed power of mediumship, any more than I can say why he is not an accomplished artist in sound, form or color. There are very obvious reasons why a circle that has laboriously and carefully arrived at sure results should pause before imperilling them by the introduction of a new element.—Light, (London.)

## Poverty.

Carlyle said: "It is not what a man outwardly has or wants, that constitutes his happiness or misery. Nakedness, hunger, distress of all kinds have been cheerfully endured, and even death itself. It is the feeling of injustice that is insupportable to all men. No man can bear it or ought to bear it."

Never was there a truer word. No brave man or woman fears poverty, for the mind can triumph over circumstances. Happiness does not consist in what we have, but in making the best of what we have. Poverty may be borne with joy by one who becomes poor as the result of service to his fellowmen whom he loves; especially if he suspects that he can serve them best by being poor.

It is not poverty which justifies discontent, but the injustice which enriches some by keeping others poor. Who can rest content under the wrongs done his fellows by social injustice? How can I eat my fill while others are defrauded of their bread. How can I enjoy plenty while others are wrongfully in want? How can any man be content while injustice walks abroad? "But where is all this injustice that I hear so much about?" says Mr. Strangely Blind.

Do you see that tramp standing in the shadow of your palace? Tell me how it comes about that in a world like this, one man gets \$200,000,000 and another gets less than nothing? You will hardly answer that question without finding injustice, which no people ought to bear.—The Twentieth Century.

An abbreviation of one of the ancient laws of health is, "head cool and feet warm." An observation of this is one of the primary essentials to good health. Indigestion is invited by a hearty meal eaten when the feet are chilled.

## SPIRITUALIST LECTURERS.

Mrs. N. Andros, Delton, Wis. Mrs. R. Augusta Anthony, Albion, Mich. Mrs. M. C. Allbee, Harton Landing, Vt. Wm. H. Andrews, M. D., Cedar Falls, Ia. C. Fannie Ally, Stoneham, Mass. James Madison Allen, Peoria, Ill. Mrs. Nellie T. Brigham, Colerain, Mass. Mrs. E. H. Britten, Cheetam Hill, Manchester, Eng.

Mrs. R. W. Scott Briggs, 18 Alken street, Utica, N. Y. Mrs. A. B. Boasis, 80 State street, Albany, N. Y. Mrs. E. B. Baioni, 759 Market street, San Francisco, Cal.

Dr. J. C. Bailey, P. O. Box 123, Scranton, Pa. G. H. Brooks, 802 Hoyt street, East Saginaw, Mich.

J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.

Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. A. B. Byrnes, Mill & Adams st., Dorchester, Mass.

J. Frank Baxter, 181 Walnut street, Chelsea, Mass.

Mrs. L. E. Bailey, Battle Creek, Mich. Mrs. Abby N. Burnham, 50 Appleton st., Boston.

Mrs. Emma J. Bullene, Denver, Col. Miss Lizzie D. Bailey, Louisville, Ky.

Mrs. L. Barnicoat, 175 Tremont st., Boston, Mass.

Prof. J. R. Buchanan, 6 James, st., Boston, Mass.

Mrs. E. L. Bolles, Eage Park, Providence, R. I.

Mrs. H. Morse-Baker, Granville, N. Y.

Mrs. S. E. W. Bishop, 50 High st., Oshkosh, Wis.

Mrs. Nellie S. Bande, Capue, Mich.

Warren Chase, Cobden, Ill.

Dean Clarke, care Banner of Light, Boston, Mass.

Mrs. Hettie Clark, Onset Bay, Mass.

George W. Carpenter, Kendallville, Ind.

Mrs. Marletta F. Cross, W. Hampstead, N. H.

Mrs. Belle A. Chamberlain, Eureka, Cal.

Dr. James Cooper, Belhaven, O.

A. C. Cotton, Vineland, N. J.

Ebenezer Hyde Park, Mass.

Mrs. E. Doty, Ilion, Herkimer Co., N. Y.

Mrs. A. Delafolte, Hartford, Ct.

Mrs. S. Dick, care Banner of Light, Boston, Mass.

Miss Carrie E. Downer, Baldwinsville, N. Y.

Miss Anna Dwight, Chesterfield, Mass.

Mrs. C. V. Van Duz, Geneva, O.

Mrs. A. A. Jesmer-Downs, North Springfield, Vt.

John N. Eames, Boston, Mass.

J. L. Eno, Cedar Rapids, Ia.

Miss S. Lizzie Ewer, Portsmouth, N. H.

Edgar W. Emerson, 240 Lowell st., Manchester, N. H.

Moses Hall, Des Moines, Iowa.

Mrs. S. A. Hedges, Cedar Rapids, Ia.

J. H. Hedges, Auburn, N. Y.

Dr. E. B. Holden, North, Clarendon, Vt.

Mrs. F. O. Hyzer, 433 E. Baltimore st., Baltimore, Md.

Mrs. L. Hutchinson, Owenton, Cal.

Mrs. M. A. C. Heath, Bath, Vt.

Miss A. T. Hobart, Memphis, Tenn.

Zelia S. Hastings, East Whately, Mass.

Jennie B. Hagan, South Framingham, Mass.

C. H. Hadling



[Selected.]

## Miss Terry's Missionary Work.

BY F. J.

Mrs. Somers, looking from a prettily furnished window of her sewingroom into the street below, exclaimed:

"What a forlorn looking child!" and sighed as she added, "how suffering distorts a childish face."

Miss Terry, first assistant in Hazel Green public school, who had called to chat with Mrs. Somers and to note the progress of the new suit, which, in the hands of little Miss James, the village dressmaker, was rapidly approaching completion, glanced carelessly in the direction indicated by her friend and said:

"It is sin, I imagine, that distorts his face. That's Tommy Tallman. I used to waste a little sympathy upon him, for you know his father is one of the roughest men on earth and his mother is a stepmother and fond of her whisky at that. But Tommy is worthy of his parents. He plays truant and he positively never looks into a book, and if he happened to know a lesson I believe he'd be too stubborn to recite it. But the worst thing he ever did was to steal Maud Van Vechten's lunch. You know she had never set foot into a public school until this year—always attended Madame L's fashionable boarding school. But last summer Judge Van Vechten took it into his head to find out what she had been learning and began questioning her. He discovered that she could chatter French and decorate what she called "vahzes" with flowers that no botanist could recognize, but she didn't know the multiplication table, nor what was meant by a republican government, and couldn't tell a noun from a verb in an English sentence. So she was sent to me, and I was very anxious that things should pass along smoothly—that the girls should be lady-like and the boys not savage, just to show her that we of the public school had not quite lost our hold upon civilization. I kept the roughest element in the background as far as possible, and this same ragged, dirty Tommy I seated where she couldn't get a glimpse at him without turning entirely round, and then to think that he must bring himself into notice in such a way as he did by stealing her lunch! Little wretch! I sat right down and wrote a note to his father, and I heard afterward that he nearly thrashed the boy to death. I think it was true, too, for the little scamp actually looked pale for two or three days afterward."